3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

The only idol which the Indians have, and which may properly be called an idol, is their *Wsinkhoalican*, that is image. It is an image cut in wood, representing a human head, in miniature, which they always carry about them either on a string around their neck or in a bag. They often bring offerings to it. In their houses of sacrifice they have a head of this idol as large as life put upon a pole in the middle of the room.

Their ornaments are partly round shields and half moons of silver, partly the same forms made in wampum. These are usually worn upon the breast for adornment. They also have great belts of wampum made of the violet, not the white, wampum. Men as well as women wear silver crosses upon the breast and in the ears which custom comes from the French. The *Wsinkhoalican* they like also to hang about their children to preserve them from illness and insure them success.

They are very fond of white children. Hence Indian women run after white men and, when they have white children, make much of them, although they do not like the white people. Twins are regarded as particularly fortunate, being looked upon as favored people who have a great spirit.

Their language resembles various other languages, some more, some less. When one remembers how near or how far they have lived from one another it will appear that the differences in the languages have come about through the separation of the peoples and the little contact they have had with one another.

The Unami and the Wunalachtico both lived along the sea in Pennsylvania and in Jersey, a short distance from one another. Their languages differ very little. That of the Monsys[366] who lived on the other side of the Blue Mountains in Minnissink is very different from these, so that had they not dwelt nearer together and been in constant contact in recent times they would hardly understand each other. Yet the speech of each of these peoples is but a dialect of one and the same language. The language of the Mahikanders[367] bears much resemblance to that of the Monsys, the former having lived in New York and the Woapeno not far from them in New England. The language of the Nantikoks, formerly residing on the seacoast in Maryland, very much resembles the Delaware, differing only in pronunciation

The Dog as a Vicar of Children

231 751 854 Upon the birth of a Delaware child, it was given a pet [16] to serve as the guardian of its health. If there was sickness about, the Delaware believed that it would be visited upon the dog instead of its little master. The animal was thought to say, "I am only a dog, the child is more precious." A small bag containing charcoal was tied around the pet animal's neck by the child's parents. Frequently they would talk to the dog. If the animal died, it was buried and the child given another pet. However, if the child fell sick and died, a release ceremony was performed [17] by placing a string of wampum about its neck, thus freeing the animal.[18]

Notes on Pregnancy and Child-birth

843 262 784 The prospective mother is advised to eat sparingly. Sour foods should not be eaten during the final stage of pregnancy as they are believed to cause contraction of the muscles. Onions and cabbage are also excluded from the diet. Salt is forbidden both before and after pregnancy, as it is thought to stop the flow of blood. Lifting heavy objects should be avoided during pregnancy and for a period of a month after delivery. A pregnant woman should not gaze at a deformed person or make fun of him, as it might affect her child. Care is also taken to avoid being frightened by dogs and other animals.

844 The woman is usually attended by a midwife who is given gifts of calico, tobacco, etc., from the woman's husband. To women over thirty years of age, a special medicine is given to shorten the period of labor.[19] The delivery is made in a kneeling position. Immediately after, a tea made from "pleurisy root" is administered. The navel cord is cut off about one and a half inches from the body. A piece of lead about two inches in diameter is bound to the body over the navel by a cloth. This bandage is kept in place until healing is complete, to avoid protrusion of the navel.

● 845 In case of still-birth, special treatment is given the mother. Still-birth is believed due to the child being hurt. "The child-killing sickness of women is hard to overcome." Twins are believed to have been con-

[16] Known by a term meaning "pet given child."

[17] See also p. 67 for release of a bear.

[18] As dictated by Wi-tapanôxwe.

[19] "The women know of certain medicines," according to Zeisberger *(op. cit.*, p. 56), "which usually act quickly in case of hard labor, which sometimes occurs, though not frequently."

nected within the womb. If one is hurt, the other will feel it even though they are separated by many miles. A child whose mother died during its birth, must not be allowed to cry. Someone must try to comfort it so that the spirit of the dead mother may not injure, or even kill the foster parent.

Birthmarks are an indication that both parents have experienced difficulties with other people. During his youth one man conversed with a dead person in a vision. The skeleton said to him, "You should know me by the mark on your children. You will know more when they are born." All of his children (boys) had a characteristic pecularity about the eyes, lacking control of the lids so that during the day they blinked constantly. Sometimes a birthmark in the shape of a leaf or berry appears on the child. This is attributed to a dream by the mother. The fruit means good luck and long life. A mark formed like a reptile is considered an evil omen.

While nursing the child, the mother must refrain from intercourse with any man other than her husband so that the infant may not have diarrhea.

A few notes were obtained on the treatment of the hair and teeth of children.

When a child's hair is cut, it is left in some out-of-the-way place.[20] It was believed that if the birds used it in building their nests, the child would suffer from headaches. If the remains were burnt, it would cause the hair to become brittle.[21]

During the teething period, a little bag containing finely crushed charcoal is hung about the child's neck. The latter chews upon it to ease his aching gums. A loose milk tooth is pulled out by means of a string, its removal allowing the permanent tooth to grow in straight. The extracted tooth is taken outdoors by the child and thrown in the direction of the east, with the words "My tooth I place down here. I know when you return I will feed you white beans."

A child's nails are trimmed with a knife or scissors. Care is taken not to lose any of the nail trimmings, which are carried into the woods and left upon a stump. At the same time the following words are addressed to the Owl: "Grandpa, I now give you these, your grandchild's nails, to make frames for your eyes."

[20] This and the following paragraph were recorded by Eugene Golomshtok, University of Pennsylvania, 1930.

[21] In adult life gray hair, an indication of longevity, is not pulled out. Its removal would be displeasing to the Creator as a lack of respect for the aged.

+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
S = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chippe	J. W.	W. T.	E. R.	W. L.
575												858
585												816
584												454
651												362
846												156
848												524
												572
												848
												851
												585
												575
Birth and its incidents—Continued												
113. Parents exercise any control over mature children						+	+	+	+	+	•+	•+
114. Age children are expected to maintain themselves					20+	15-25	20	20	25	25	16-17+	20-22
115. Child given daily bath †		+				+	•	+	+	+	+	+
116. Cradle used	+	(−)	+	+		+	+	+	−	+	+	•+
117. Consists of board	+		+	+		+	+	+		•	•	+
118. with cushion			−			+	+	+		•	•	+
119. with hoop over head			+			+	•	+		•	•	+
120. hoop decorated						+	+	•		•	•	+
121. Cradle put in hammock						•	•	•		•	+	+
122. Boys and girls treated with equal care and affection						+	+	+	+	+	s	+
123. Any difference in treatment of legitimate and illegitimate	(−)	−				−	−	−	•	•	−	−
124. Mother takes care of illegitimate	+	+				+	+	+	+	•	+	+
125. Father not compelled to contribute but may do so						+	+	•	+	•	+	+
126. Birth of twins frequent	+			−		−	+	−	+	+	−	+
127. Number of instances of triplets						0	1	1	0	0	0	0
128. Are parental feelings strong	+			+	+	+	+	+	+	+	+	+
129. Are filial feelings strong	−			+	+	s	+	+	+	+	+	+
130. Do they (126 and 129) continue through life				+	+	+	+	+	+	+	+	+
Marriage and its incidents												
131. Courtship				−	−	−	−	*(+)	−	−	•−	−
132. Marriage arranged by parents	(+)	+	−	s	+	+	+	−	+	−	+	+
133. Consent of either party asked	+	+	+	+	+	−	−	+	+	+	+	−
134. Any ceremony of marriage †		+	+	−	−	+	+	−	+	−	+	+
135. Presents for bride	(+)	+		+			+	+	+	+	+	+
136. Presents for family of bride	(+)					+	+	•	+	−	−	−
137. Presents exchanged				+	+	•	−	•	−	−	−	−
138. Time served by boy						−	−	−	•			
139. Polygamy common †‡	−	−		−								
140. Only rich or chiefs have more than one		+		+•		+	+	+			+	+